

# THE SEVEN RAYS OF DEVELOPMENT

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*"The Threefold Way"; "The Song of the Flaming Heart"; "Masonic  
Symbolism and the Mystic Way"*

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# THE CONTENTS

	PAGE
INTRODUCTION .. .. .	7
INTRODUCTION TO SECOND EDITION .. ..	19
THE SEVEN RAYS OF DEVELOPMENT.. ..	31
THE RAY OF HEALING .. .. .	38
THE RAY OF TRADE .. .. .	56
THE RAY OF ACTION .. .. .	66
THE RAY OF RELIGION .. .. .	77
THE RAY OF KNOWLEDGE .. .. .	89
THE RAY OF ART .. .. .	101
THE RAY OF DEVOTION .. .. .	116
KNOWLEDGE FALSE AND TRUE .. .. .	129



## INTRODUCTION

FOR MANY years I have been much interested in the question of the Rays of Development on which certain types of men were said to be, and along which they progressed in the course of their æonic development. By dint of seeking, several friends and myself, working independently, got into communication with the other side, and obtained some information of an interesting nature with regard to past births, after-death states, our different ways of growth, and such matters. Many of the ideas tentatively put forward in the following papers were arrived at in this way, and I have been told in the course of a communication that I "understand the ques-

**Introduction** tion of the Rays of Development correctly." I quote this for what it may be worth, because I am not able myself to verify the statement. The system seems to me to hang together, and to be reasonable in itself, and I leave students of these subjects to form their own views as to the truth of the conclusions arrived at. It is possible of course that I am unduly diffident, and that others might present similar work as inspired revelation with really no better grounds, since all psychism, unless perfect, is surrounded with pitfalls and illusions. But in my mind there is a gulf fixed between what I know and what I believe, and anything which I cannot verify, however much intuition may support it, must come under the latter category.

I hope therefore that my readers will qualify any too dogmatic phrases, since it is impossible to indicate uncertainty in every sentence, particularly when one's space is strictly

limited. I hope that the accompanying **Introduction** diagram will make my notion of the Rays more easily understood. It is formed on the lines of the Egyptian *Tau*. The three circles at the top symbolise the three highest solar spheres, the triple vehicle of the Ineffable One, the One without a Second, the Trinity in Unity. Now, as in the human person from whose triple nature we infer these Mysteries of the Divine, the three Persons work together, and this process is indicated by the overlapping of the circles. The One knowing Itself is Bliss, the One becoming active is Being, the One combining Omnipotence with Omniscience gives rise to Will, for will in my view is energy directed by consciousness. The two outer circles must be thought of as brought down to form a triangle with the central one, and where they then overlap stands Will. To show this would require a second diagram which any one can easily make for himself.

**Introduction**      As a man utters a word, so, in the ancient symbolism, the Triple One emanates the fourth solar sphere, the Buddhic Plane in theosophical nomenclature. This is the Great Vehicle of the Cosmic Man, the "Divine Son" who emerged from "silence and darkness" with the Triple Power of the "Father" to create the lower worlds; and of the Masters of Wisdom who have trodden the Path to its end, and so "returned to the Father" as Divine Sons of the human race. The Divine Powers streaming from this Great Vehicle to form and work in the three lower spheres, may well be symbolised by three Rays, Light or Thought in the Mental; Will or Desire, the Creative Activity, in the Astral; Life or Vitality, the manifestation of Self-Existence, in the Physical. Thus the human trinity of thought, impulse and vitality, or wisdom, activity and the will-to-live, as Mrs. Besant words it, reflects and ultimately manifests the

Divine Trinity when perfection is attained. **Introduction**

The physical body is often spoken of as the vehicle of activity, but a little consideration will show that *life* is the characteristic of the body, it may be motionless, asleep, paralysed, or fettered and incapable of action, yet it survives. The root cause of all action is the astral impulse of will, instinct or desire, which plays on the body and makes it move and act. Hence the true vehicle of action is the astral body, just as the mental is the vehicle of thought. Now I suggest that these three Rays of Energy are the three main Rays of Development, and that a man on any one of them will have its power in excess of his other powers. So his Ray will show itself strongly in the corresponding vehicle through all his incarnations, and indeed be shown in the major colour of his aura even when an adept. Now as the three primary colours of the spectrum overlap at their edges to form the three secondary

**Introduction** ones, I think that the three Main Rays overlap and form three more of intermediate qualities, combining vitality and activity, activity and thought, thought and vitality, the cause of activity being recognised as desire or impulse.

Further, in the interaction of the three vehicles of man there are interpenetrations, and subsidiary vehicles, where these intermediate Rays might energise. There is the etheric double, which works with the astral body in producing sensation which cannot exist without vibration of both ranges of matter, and occupies a region common to both bodies. Therefore I suggest that the Ray of Vitality works in the physical body, and also in the etheric double together with lower astral. Similarly the Ray of Activity works in the astral body, and in the lower mind, which is to the astral body what the etheric double is to the physical. The same thing exists in the mental sphere, there is a mental

body and a causal body, which again corresponds to the physical etheric double, and the causal region overlaps and works in harmony with the spiritual sphere, this is recognised in the term "buddhi-manas." So the three essential powers working in the dense and etheric vehicles or regions of the sheaths of the self form six Rays, three primary and three intermediate, and these are the Rays, I believe, upon which six types of men evolve, each type having an intensification of power in one of the six sections of the ladder up which the whole creation climbs. The power of imagination, for instance, is derived from the Ray of thought working in the higher mind, and touching the lower spiritual sphere, and also returning in the lower triangle to overlap with the dense body, and share its vital energy. The Ray of Imagination then is partly ideal thought-power and partly physical vitality. This will all be worked out

**Introduction** more completely further on. Emotion again is partly thought, partly impulse to action, and the Ray of Religion combines both powers. So the Ray of Trade combines activity with vitality, and the merchant has and cultivates the power of sensation in a particular degree. So he appreciates the quality and value of his merchandise both by touch, taste, smell and sight.

But I have only accounted for six Rays; now for the seventh. As, according to theosophy, there are six sub-planes of matter on each plane, and a seventh or atomic one, from which the rest proceed and into which they return at the end of manifestation, so I think the six Rays also correspond with six lower sub-planes of the different vehicles, and that the seventh and highest remains for the initiated disciple whatever his original Ray. The seventh Ray is the same for all men, and its power is the power of the Spirit of Love



showing itself as cosmic consciousness, cosmic activity and cosmic life, a great intensification in fact of the three powers of man. Hence the Ray of a disciple is intensified by initiation, and it is along his Ray and its special activity that he most quickly attains. As the six colours blend into white, so the powers of the six Rays blend into that of spiritual perfection. The Master of Wisdom attains the power of his own Ray and those of all the others as well, and in him the Divine Harmony is complete. **Introduction**

In looking out into the world to find evidences of definite types of men who might be connected with different Rays, one naturally sought for groups or associations of more or less advanced men, since the masses of younger souls could not be expected to show any very clear or outstanding characteristics. The professions sprang to the eye at once, the Church, Medicine, Art, Law, the Army and

**Introduction** Navy, the Civil Service, the Clubs, Societies, Associations and Trades. These I have been led to connect with the several Rays, and have tried to divine the particular virtues and vices which the power of the several Rays would involve, and the different methods of uniting with the higher self which those powers would indicate. How far I have succeeded will be for the reader to judge.

There remains to say that on the diagram of the overlapping vehicles a complete system of psychology can be built up, but for the sake of simplicity, and to clearly illustrate the distinct Rays, I have eliminated all but the central characteristic of each section. I believe that really the three Main Rays may be thought of as streaming from the centre to the circumference of the great circle of manifestation, with the Intermediate Rays where they shade into each other, and that all the Egos in the system occupy different points on that circle,

so that all are one in source but different in **Introduction** manifestation. Each individual has his own shade of colour so to say, and will in due time manifest a single variety of the Supreme Perfection. Then the One will have become the Many, and the Many re-become the One, in Self-Existence, Power, and Wisdom, while each retains his thread of experience and memory to differentiate him from the rest. As has been well said, "At the beginning of the great effort is the One, at the end a host of magnificent Adepts," Masters of Wisdom, able and ready to lend their aid to further universes as Planetary Intelligences. This truly heroic plan, as more or less imperfectly adumbrated in occult teaching, always seems to me simply sublime, and really worth all the prolonged pain and struggle of the Great Pilgrimage. It is in the constant effort to understand the methods of its working out, that the following thoughts on the Rays of Development have

**Introduction** been set down ; and it is in the hope that others may gain some comprehension from their study that they are now collected, reprinted, and dedicated to all Pilgrims of Eternity, with the venerable invocation—

PEACE BE TO ALL BEINGS.

## THE INTRODUCTION TO THE SECOND EDITION

*IN SPITE of its many imperfections, a second edition of this little book is now required; and although I am on war service and far from books and quiet, I will do my best to answer the call. I do this the more readily because I have always been unsatisfied with the arrangement of the Rays, although I could not see how to improve it. I have recently obtained more light on this question, while the meditations of the last eight years have resulted in a firmer grasp of the fundamental principle involved. This is based upon the Essential Powers of the Solar Logos, the Trinity in Unity, and it furnishes what seems to me to be a conclusive argument for the*

*truth of my Ray-theory. It is this:—In the Supreme Self we distinguish a Trinity in Unity of Powers. Since God is Love, Love is the Power of the Unity. It is evident throughout the Solar System that Love makes always for Unity, its force is essentially attractive. I hold, therefore, that the Supreme Self and Love are One and Identical, and that the best synonym for God is The Supreme Self-of-Love. This unique quality of the Self cannot therefore be increased or diminished, and all the human Egos, who derive from the Supreme Self, must share this power equally, although its manifestations on the lower planes will vary according to the Ray with which it works most forcefully.*

*The Powers of the Divine Trinity are distinguished as Omnipresent Life, Omnipotent Energy and Omniscient Wisdom, and each human Ego derives its corresponding powers from the One Source. If any difference in the*

*nature of a Ray can exist in the Egos, and cause them to be of varying types, it can only be in the form of an excess of one of the three powers over the others—either more vitality, more active energy or more thought-power. Combinations of two powers may also be imagined—more vitality and energy, more energy and thought-power, or more thought-power and vitality. This is the root-idea of my Ray-theory, making six Rays. The seventh Ray is the synthesis of all the others and pertains to Initiation and the development of the Love-Force of the Unity in both its aspects.*

**The Intro-  
duction to  
the Second  
Edition**

*This love-force moves eternally in a spiral path round and through the Divine Centre of the Ego, while the powers of the Trinity radiate from it in straight lines and energise in the three lower bodies respectively, and finally in the corresponding physical occult centres. But the Spiritual Monad, the Self-of-Love in its unity, belongs to the formless region, and its*

*activity cannot be seen or described until it has descended on to the lower planes, when it looks like lightning flashing down a pillar of light, I am told, by one who can see it ; its pulsations, however, can be felt by those who have harmonised themselves with it, and they can trace the path of its spiral movement round and through their bodies. It enfolds and permeates the lower vehicles, and in its perpetual circulation tunes their centres up to transmit ever-increasing radiations of the powers of the Trinity. Finally it harmonises the corresponding physical centres in the same fashion. It is "the flaming sword that turns every way to keep the way of the tree of life."*







*In Catholic symbolism, the Sacred Heart illustrates beautifully this mystery of the Trinity in Unity seated in the physical body. The curved sides of the Heart indicate the spiral motions of the Love-Force in its masculine and feminine phases, which pass eternally one into*



*the other. The lower limb of the Cross is the Life Ray, the cross-bar is the Ray of Active Energy, positive and negative, the upper limb is the Ray of Thought-Power or Wisdom. These powers, as they radiate from the Spiritual Centre in the breast, "pierce" the occult centres in both the heart and the head, hands and feet from within outwards, and so pass into the lower world. Thus the Real Self-of-Love in man is wounded and crucified in the flesh indeed. And I hold that the stigmata, which appeared upon the bodies of some of the Saints, were due to the violent impact of the powers radiating from within upon the physical occult centres in the hands and feet, which had not been properly trained to endure their stresses. When the Divine Ego has fully developed the Powers of his Trinity in Unity, and his lower bodies and corresponding physical centres have been brought into the harmony, then the King in his beauty, the Master of Wisdom, Compassion and Power, the*

**The Intro-  
duction to  
the Second  
Edition**

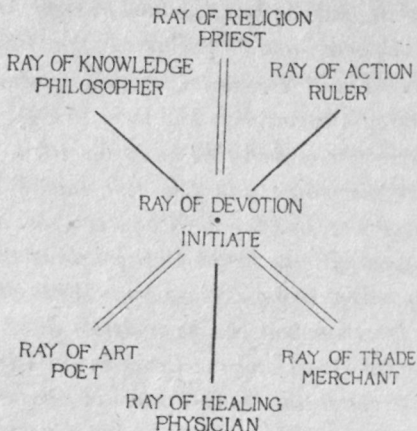
*World-Saviour, stands revealed. Such is the consummation of the Seventh Ray or Path of Devotion.*

*It is worth noting that the symbol of the Sacred Heart which belongs to the Christ-Man, is essentially the same as the Cross in the Circle which symbolises the Solar Logos. In this symbol the Point . is the Supreme Self about to manifest ; the Circle  is the Love Power enclosing the Solar Spheres ; the First line  is the Omnipresent Life in the First Sphere ; the Second line  is the Omnipotent Energy in the Second Sphere ; the Third line  is the Omniscient Wisdom in the Third Sphere. The Sacred Heart drawn , or better , is simply the Cross and Circle drawn down into a point below, as the Logos pours Himself into the fourth or Spiritual Sphere where He becomes the Christ. Thence His powers emerge as Wisdom*

*in the Mental Sphere, Active Energy in the Astral Sphere, and Vitality in the Physical Sphere. The three great Christian symbols are made up of a curved line and three straight lines. Sometimes the curved line is duplicated to indicate the masculine and feminine modes of the Unity of Love, as in the Caduceus, or it may be single as in the staff of Æsculapius and the corresponding tool in Masonry. With this key many great symbols can be understood. In both the Sacred Heart and the Cross in the Circle we see, therefore, the Love-Power of the Seventh Ray and the Life, Action and Thought of the three primary Rays. Combinations of these constitute the three intermediate Rays. This can be shown diagrammatically thus: the primary Rays being symbolised by single lines and the intermediate by double ones. The Seventh Ray is to be imagined as rising from the plane of the paper at right angles to all the others, and is represented by the Central point.*

**The Introduction to the Second Edition.**

**The Intro-  
duction to  
the Second  
Edition**



*The primary Rays work as Vitality in the physical body, Activity in the astral body, and Thought in the mental body. Each of the typical men on these rays must have an excess of the corresponding power to do his particular work. The double lines represent the combinations of the several rays, and the typical men on them require an excess of two powers to perform their*

functions. Thus the merchant journeying by land and sea needs an unusual amount of vitality as well as active energy to succeed in business. The priest must have thought-power and the power of controlling and directing others. The poet wants both creative imagination and insight and also vitality to endure the strain of the impact of those forces on his body and brain.

The Introduction to the Second Edition

The Seventh Ray is the Ray of Devotion, and by that mystic way the men on all Rays travel to the Heart of Love. The Three Paths of the East correspond to the Rays of Knowledge, Action and Healing or Life, but the developed Bacta has his feet upon the Path of Devotion. So I think. Each type develops along his own Ray until he reaches the Threshold, and after that all tread the One Path to the God within.

The powers of the three Primary Rays correspond to the trinity of the psychologists, Intellect, Will and Feeling, feeling being the subjective or conscious side of the vital activities of the

*organs of the body. When all our organs are acting harmoniously we feel perfectly well, and then we can exercise our powers of thought and action at their best. This is why, for all safe development, a foundation of sound physical health is necessary. We habitually say, "I feel that idea is true," or "I feel that action is good." What really happens is that the conceiving of the true thought, or the doing of the good act in question, causes an additional outpouring of vital force in our physical organs, and we feel positive. When all our organs are working in healthy harmony this criterion of value is, I hold, correct. But if any organ is seriously out of gear our power of feeling in response to the true and good in thought and action is thereby distorted. We take, as we say "a jaundiced view" when our liver is wrong, for example. A permanent disease of any organ will result in a permanent distortion of the feeling apparatus, and a correspondingly morbid view of the*

*true, good and beautiful. Hence the vital necessity of health and right living for those who aim at spiritual growth, true views and wise work.*

**The Intro-  
duction to  
the Second  
Edition**

*One word in conclusion to the readers of this little book. When you have distinguished your Ray do not pursue it exclusively. Strive for an all-round development, and especially try to understand the Ray opposite to your own. Kârma will put you on the rays you shrink from in one life or another, but remember that the Real Thing is the Mystic Ray of Love and the Path of Devotion. Aim at that, and do not be led away by the desire for psychic powers, or invisible helping, or any other astralisms whatever. Round the stem of every flower brought down from those regions there is ever a serpent coiled—the serpent of illusion. Only when the Self of Love is in command of your ship can you safely try to navigate the astral seas. Leave well alone. Seek the one thing needful, and all things else shall be added to you.*

*March, 1919.*

*A. H. W.*

## THE SEVEN RAYS OF DEVELOPMENT

THE PATH IS ONE FOR ALL, THE MEANS TO REACH THE GOAL  
MUST VARY WITH THE PILGRIMS.

THOU CANST NOT TRAVEL ON THE PATH BEFORE THOU  
HAST BECOME THAT PATH ITSELF.

WHEN THE SIX ARE SLAIN AND AT THE MASTER'S FEET  
ARE LAID, THEN IS THE PUPIL MERGED INTO THE ONE,  
AND BECOMES THAT ONE AND LIVES THEREIN.—*The Voice  
of the Silence.*

THERE IS a striking image in Eliphas Lévi's  
book, *Dogme de la Haute Magie*, of a  
number of men shut up in a tower, all striving  
to reach the floor above through an opening in  
the ceiling. Some have a ladder, and go up  
step by step; some have a rope, and climb  
up; some have wings, and fly up. That  
tower is the self-sphere in which each one of



**The Seven  
Rays of  
Develop-  
ment**

us lives, like Mariana in her moated grange ; the lower room is the personal consciousness ; the upper is the cosmic consciousness, the inner fortress whither we strive to retreat by attaining self-knowledge. I believe that the Ladder, the Rope, and the Wings symbolise Thought, Action, and Life, the Ways by which the men on three Rays of Development attain the vehicle of the higher self, the eternal body, with its cosmic point of view. These three Rays energise in the dense parts of the three lower vehicles, and reach them through the three lower ethers on each plane respectively ; the typical men which correspond are the Thinker, the Ruler, and the Healer. The three alternative Rays energise respectively in the etheric parts of the three vehicles, and the typical men are the Poet, the Priest and the Trader. The Seventh Ray is the same for all, it energises in the atomic ethers on all planes ; and vitalises the body of the Master. Acute

sensation, acute perception, and insight, with their corresponding activities and all perfectly developed, must be the powers of the Master of Wisdom in his three lower vehicles, whatever his Ray; upon the seventh he attains the powers of all the others, while working in the lower worlds along his own, because his disciples are coming along the same Ray, and need his help.

He has, I conceive, resolved all the powers of the lower sub-planes in each of his bodies into the synthetic ones of the atomic ethers, in which his "permanent atoms" form centres and foci, and carry the memories of all his past lives; while they are in touch with every vibration in the universe on their respective planes. His lower vehicles are perfectly harmonised with (o) his several permanent atoms, and reproduce their vibrations with faultless accuracy; hence his cosmic love and powers. It is only from the standpoint of the permanent

**The Seven  
Rays of  
Develop-  
ment**

atom that on any plane illusion is conquered and truth alone perceived. Thus I have heard. We are told that on each plane the six lower sub-planes of matter emerge from, and resolve back into, the seventh or atomic state; these sub-planes severally are, I suggest, the bases of the activity of the six Rays which synthesise in the seventh, the Ray of Masterhood; and the whole system can be worked out on the diagram of the Ladder of Life, which is reproduced with modifications in the present work.

Let us in thought detach the three lower vehicles from the Ladder, and bend them round into a triangle with the point downwards, the lowest circle corresponding to the physical body, with the astral circle above on the left, and the mental on the right. There will now be three vehicles and three "over-lappings"; these are the six points where the six rays pour out the stress of their power. The section of the ladder which corresponds

to the causal body or higher mind, will now return and gear in with the dense physical body; but the three vehicles are really on a spiral, and the power of the Ray of the higher mind must reach the pineal gland through the medium of one of the higher physical ethers. In his development the Pilgrim works through the mental body seated in the head, the astral body seated in the heart, and the etheric double seated in the solar and sacral plexuses. Each type of man uses all his vehicles, but to each the dense or etheric part of one vehicle corresponds to his Ray, and that section of the Ladder is for him his main basis, and means of attaining harmony with his higher self. The three bodies are respectively the seats of "Light" or consciousness, "Will" or activity, "Life" or vitality, the three "Persons" of the human trinity, of which the Pilgrim of Love himself is the unity, when awake and seated on his throne within the breast.

**The Seven  
Rays of  
Develop-  
ment**

**The Seven  
Rays of  
Develop-  
ment**

Taking the Ladder diagram, the Rays working in the dense sections from below upwards are Healing, Action and Thought; those working in the etheric sections are Trade, Religion and Art; the typical men may be summed straight up as Physician, Merchant, Ruler, Priest, Philosopher and Poet; all at last merging into Perfect Men. I understand, however, that there is a further complication to be considered; it is this:—the Ego remains always on the same Ray throughout the evolution of the Pilgrim; but the personalities which that Ego forms on the lower planes, are on each of the six Rays more or less in turn; so in every individual man, there is always his fundamental Ray energising through his Ego, and the division of one of his three lower vehicles which corresponds, and generally a different Ray working in another part of his personality, as spaced out on the Ladder. Thus a ruler may have the

active energy of his fundamental Ray, working in his astral body, while his personality is a priest or a healer, then the characteristics of the two will mix, and to attain union by means of his primary Ray he may have to renounce the profession which represents the secondary one, and distracts his attention. When the kârmic turn comes for the individual and the personal Rays to coincide, then all the power will flow out along the same line, and the man will be a genius, more or less, of the type of his fundamental Ray. Generally, however, there must be clashings between the diverse Rays in most men; hence the strange differences and developments of character in any given life, in the case of people who are at all advanced in development; but the majority of souls are still at such a youthful stage that they have not yet developed any very definite characteristics of any Ray.

## THE RAY OF HEALING

AND JESUS WENT ABOUT ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING ALL MANNER OF SICKNESS, AND ALL MANNER OF DISEASES AMONG THE PEOPLE.—*St. Matthew.*

TO ANOTHER GIFTS OF HEALING, BY THE SAME SPIRIT.—*St. Paul.*

LIFE IS SHORT, THE ART LONG.—*Hippocrates.*

IT IS quite a common thing to hear patients say of their doctor that his visit is like a draught of champagne to them; they feel stronger and better for his mere presence. An effect so frequently experienced must have some definite cause; and I believe it to be the power of the Ray of Healing working in the etheric double and physical body of the doctor, and radiating thence on to the patient.

The power is not so markedly radiant as in the ruler, but it is felt by the sick man and acts as a tonic to his run-down energies ; this gives him confidence and pulls him together, and encourages him to do as he is told ; hence he will swallow all sorts of medicines without a murmur, and submit to pain, dressings and manipulations which he would endure from no one else.

It is evident, I think, that the man whose office it is to spend his life amongst the sick and weak must have a great superfluity of vital force within him in order to succeed. It is this mysterious life-force which, in the first place, causes the body to develop from the germ-cell to the full-grown man. Typical healers, whether they know their power or not, have fine, strong bodies, full of vitality and resistant to all forms of disease. For the power to pass fully into the patient physical contact is necessary, though the vital radiation



## The Ray of Healing

of the healer's presence is often effective. When contact has once been made, I think that an etheric link is formed between doctor and patient along which the power can flow. The vital force energising in the healer's body passes out to the diseased organ of the patient and tunes up its tissues so that they recover their tone. Then the patient's vital power striving from within him resumes its control of the organ in question, and the healing in this way becomes permanent. Of course all physical obstructions to the return of health must be removed and the proper amounts of food, water, air, heat, light, sleep and exercise provided before the patient's bodily harmony can be restored. The power of the healer alone is not enough. Proper treatment is required as well.

The power of the Ray also energises the healer's lowest astral ether, which is closely linked with the etheric physical, as the Ladder

diagram shows; this renders him sensitive to, and sympathetic with, the disease and pain of others, and is the cause of the kindness and will to help which characterises a man on this Ray. To heal is with him truly an instinct, which he obeys under the most adverse circumstances, such as in the cholera camp, the infectious hospital, or on the field of battle. The mortality among army surgeons, dying in the exercise of their duty, is much greater in proportion than that among combatant officers, although the credit and renown is vastly less; similarly in civil life, the actuarial position of the doctor's expectation of life comes well down amongst the "dangerous trades." It is never recognised how strange it is that a man of peace should so coolly face death in warfare without striking a blow in his own defence, and free from all the excitement of the fight. It is due to the overmastering power of the Ray; in the stress of

## **The Ray of Healing**

his work under its dominion the doctor is blind to personal danger and deaf to the cries of fear. It is so common for healers to take all sorts of risks that it is taken for granted that they will do what no other man in his senses would dream of doing; similarly it is assumed that the doctor will attend emergencies and accidents at all hours unpaid, and at any cost to himself and his own affairs. "Only common humanity," say the common men, who would not lift a finger or give a sixpence themselves.

The healing Ray, working in the etheric double and the lowest astral ether is, I believe, the root of that instinct for divining disease and its treatment which all "born doctors" have. I remember a brilliant London surgeon, who is also a thorough sportsman, in discussing the difficulties of dealing with complicated cases, saying: "One becomes like a wise old dog!" That exactly expresses what I mean

by the healing instinct. It is the psychic power of getting into touch with the patient's aura, and of appreciating the meaning of its disordered vibrations; a kind of feel or *flair* which no amount of learning can give, and no amount of ignorance take away. This is why doctors always attach such great importance to "seeing the case," and why they will never give an opinion without doing so. I believe that the patient's auric vibrations are caught by the healer and brought into his lower mind, where they illuminate all the memories and ideas which correspond to them; thus the cases he has seen or read of which resemble the one under review, are recalled, and the treatment suited to the condition sorted out from the innumerable details with which a well-trained mind is stocked. In no other way can one account for the rapid and certain manner in which a true diagnosis is generally made. A patient comes into a man's

## **The Ray of Healing**

consulting room absolutely unknown, his particular and unique difficulty has to be disentangled, comprehended, explained, treated, and full directions given for the conduct of his life, all straight off the reel ; no time for consulting books, no time for reflection, no taking counsel's opinion, or referring to a judge in chambers for the doctor. Of course mistakes are occasionally made, but as a rule the work is done successfully. In my experience the process is somewhat as follows : The patient's history is very carefully elicited, then he is very thoroughly examined physically and all signs of disease observed and symptoms noted ; these are held before the mind in a sort of ring, and balanced against each other ; then there is a pause, and the abstract idea which unifies all the " morbid picture " seems to emerge in the centre in the form of the name of the disease. That name, held in the mind, arouses all the concrete memories of like conditions

and their treatments certain of which *seem* best adapted to the case; that "seeming" is the *flair* of the healing instinct, and is due to the appreciation of the vibrations of the patient's aura and the harmonising with it of certain ideas of treatment in the healer's mind, those details which will best fit the case in fact. I believe this *flair* is much stronger, and the mental realisation of the whole process much less clear, in those on the Ray of healing than in myself; but the power of imagination came to my aid, though at the heavy price of haunting anxiety, and a too vivid perception of the grief, gloom and ugliness of the work, all of which are unperceived by the true healer.

In my case, in dealing with a given case of illness every disastrous complication which I have ever seen or heard of flashes into my mind through the power of imagination, but the real healer seems never to think of these

## **The Ray of Healing**

things till one threatens to arise, then he acts accordingly. His power of dealing with disease appears to work mostly in the sub-consciousness, and only to rise above the threshold so far as to indicate the concrete details of the treatment required. Then he goes on to his next case with a free mind, shaking off the troubles of the first as a duck shakes drops of water off his oily feathers, as O. W. Holmes so well puts it.

There are many doctors who are not healers, and many healers who are not doctors, these are the gifted as distinguished from the trained. It is not to be denied that they carry on many varieties of practice with great success. Most of the lesser ills of life yield to their methods, and indeed tend to get well of themselves. But there are acute crises and desperate occasions when the garnered experience of science is advisable. When the arbitrament of the knife is needed it will be wise to seek

the trained, since in operative surgery it is clear that no amount of *flair* can take the place of anatomical knowledge and practical experience. For example, no man can know all there is to be known of the theory and practice of even eye-work without giving his life to the matter. A cataract is an opaque lens, and no amount of Christian Science, or mind or psychic or spiritual or osteopathic or magnetic healing, or psycho-therapy, or massage, or eclectic medicine, or herbalism can meet the case ; the cataract has to be removed by a skilled hand, there is no other way.

**The Ray of  
Healing**

By the trained occultist the power of the Ray is brought down into the physical body and radiates thence as that "virtue" which went out from the Master. To such an one as He, the presence of the Ego in a man apparently dead would be apparent ; He would perceive that the patient was "sleeping" merely, and by a strong appeal could wake him



**The Ray of  
Healing**

from his trance. In some measure, I believe, the mind healers and others develop this Fire of Healing in their bodies by concentration and such like practices ; then they can restore their normal vibrations to vitally depressed tissues and organs, and so enable the vital forces of the sufferer to regain control from within and re-establish health.

In the case of the healer, the vitality which wells up within him straight from the spiritual sphere must be experienced to be realised. It is his direct way to the Divine Source, and its intensification must be his perpetual aspiration. This inner aspiration is symbolised by wings in Eliphas Levi's symbolic story, and it would, I think, take the place very largely of the cult of religion in his case. It is a fact that doctors and healers are rarely much interested in either theology and dogma or ceremonies and sacraments. Their Ray is directly opposite to that of the priests, who are respon-

sible for the dictum *Tres medici duo athei*. Most doctors follow the example of Lord Beaconsfield, who, when a woman asked him at a dinner party what his religion was, replied, "All wise men have the same religion." "And what is that?" she asked. "Wise men never tell," he answered. The doctor consciously or unconsciously follows the Way of Life to the end. That is enough for him. He also aspires after perfection in his art; for an art it remains, and has this in common with fine art, that it strives to make its subject the body healthy, and therefore beautiful and perfectly alive.

The healer trains his body to be a perfect organ of acute sensation and skilled action, and in the exercise of his art he finds the best "yoga" practice to enable the power of his Ray to work through his body and harmonise it with his higher self. Thus, and in the radiation of vitality upon all his fellows,

## **The Ray of Healing**

just and unjust alike, is his own development best consummated. The Ray of healing energises at the opposite pole of the circle to that of religion ; hence perfection for the healer involves the study and practice of religion ; when he becomes a priest he is ready for the Path itself. As the ruler clings to the ownership of land, so the healer clings to objects ; it is extraordinary how many doctors collect things, either specimens connected with their work, or objects of art, or china, or pictures, or curios—almost all who succeed in making something more than a bare living show this trait. A certain number also show considerable aptitude for fine art, particularly as painters and etchers ; but such individuals may well be artist Egos in healer incarnations. Anyway they are neighbours to the poets, and the vital element in art would appeal to them and easily induce that inner efflux of vitality which they crave for.

The virtues of this Ray are dutifulness, to do what is best for the patient at all costs ; humility in the presence of nature, the one teacher ; willingness to learn anywhere and anyhow for the advancement of the art ; kindness and sympathy with all suffering.

**The Ray of  
Healing**

The vices are jealousy and prejudice ; the one prevents the healers from working with their colleagues in peace and harmony ; the other hinders them from doing the best for their patients. This path is full of pitfalls for the unwary and disappointments for the ambitious ; indeed, "its rewards are not measured by money," as they say in introductory addresses. I think that the power of his Ray so tunes up and strengthens the healer's bodily organs that they cannot be put out of gear by the emotional effects of the horrible sights, sounds and odours which he has to face perpetually. He and the nurse are often written down as hard and unsympa-

## The Ray of Healing

thetic because they do not suffer from faintness or nausea, or other physical disturbances, in the doing of their work. Their adverse critics seem oblivious of the fact that if they "sympathised" in this physical way the work would not get done. It is not solely the result of training, for the born healers are exempt from the first, while no amount of training can cure some of those on other rays who have drifted into the profession. These suffer always from an inner disgust and horror, although they may learn to suppress all outward signs. But for all that, they are never successful practitioners. Patients know by instinct that they are being treated as a painful duty, and not *con amore*, and go away to other healers of the true type. Therefore I would venture to warn off very gravely all those who are not "called" to the profession by their own nature. "Full of danger is the dharma of another." But to those on the Ray, doctoring will bring satis-

faction, happiness and success, for the work is such that only those who like it can do it well. To them, in spite of worry, grief, poverty, and ingratitude, the Path of Healing brings the Joy of the Lord ; for upon it they follow most closely in the footsteps of the Great Physician who went about doing good.

The virtues of the Ray of Healing tend to show themselves more clearly perhaps in the born nurses than in doctors who are trained in knowledge as well. We all know the blessed women who have a way with babies, and have only to take them up to assuage their utmost woe. They carry an atmosphere of health and peace and helpful kindness about with them. In a sick room their foot is on their native heath, rest and calm descend like an eider-down quilt upon the sufferer. No one can plump up the pillows like them, they know exactly how to turn the patient, how to shade the light, how to poke the fire, how to watch

## The Ray of Healing

without worrying, how to wait without fidgeting. They may not know the technique of the trained nurse, but they only need showing once, and they grasp the point with unflinching speed. They have quiet voices, they move gently, their dress is harmonious and does not rustle or catch in things. They will sit up nights without a murmur, and as for their own convenience or meals or exercise, these things count not at all. Only the severe supervision of the medical attendant keeps them from laying down their very lives in their unselfish devotion. Theirs is the natural magic of the healer in its most lovely phase. Let one of them be trained in all the skill of the schools, and her price is above rubies. Many a desperate case in which medicine as such is entirely useless is snatched from the grave by the ministrations of a genius of this kind.

Of course all those in any way connected with the care of the sick in body or mind are

more or less on the Ray in its earlier stages. **The Ray of Healing**  
Those whose Ego is on another Ray, and whose personality only is on the Healer's path will naturally have less power and success. Many physicians are, I think, really thinkers, and the thinkers and healers are almost opposites, hence the combination makes in the long run for perfection, although much success as practitioners cannot be looked for in the life. These men look on the profession as a branch of pure science, the human factor tends to be ignored and the psychic one neglected; they are good teachers theoretically, they may have a profound knowledge of both theory and practice, but they fail to inspire confidence because the root of the matter is not in them.



## THE RAY OF TRADE

THE MERCHANT type of man, from the captain of industry and commerce to the merchant seaman, is one of the first importance in the work of the world. It seems very evident that such men must have an unusual dower of vitality to enable them to endure the strains and exposure of journeyings by land and sea, and also of active energy in the pushing of business, and in organisation and enterprise of every kind. That it is a class by itself is supported by the fact that in India the traders are a separate caste into which the experience of ages has bound them.

The combined power of vitality and ruling energy is behind all the great industrial under-

takings, all the businesses, all the associations **The Ray of Trade**  
of men, the clubs, the societies, and the unions. Masonry perhaps is a typical example of its working, with its comradeship, its dinners, and its wide charity. The typical man of the Ray is the merchant prince or manufacturer, supporting charities, refuges, almshouses, and carrying on soldiers' and sailors' homes and institutes ; working with the healers in founding hospitals and dispensaries ; with the priests in establishing missions, religious foundations, and new churches ; with the thinkers in working educational charities, night schools, and university settlements.

In all these interests and organisations the practical business man is an essential element of success ; indeed he plays an enormously important part in civilisation and progress. As he evolves, from life to life, the business aptitudes which he has developed while working for himself are more and more turned to

**The Ray of  
Trade**

the benefit of the race ; the love which extended over a narrow personal circle grows wider and wider, till all men are included in the sweep of its benevolence. Thus to love the good and do it is the Rope up which the trader climbs with one hand, while he has on the other the wings of aspiration to the high vitality of the spiritual self within him, so at last he attains the upper room, and the cosmic life and goodwill to all that lives. Then he loves every one as himself, and does his best impartially all round, and so attains "Vairagya." This word is generally translated "indifference," but I believe it rather means "disinterestedness," not "uninterestedness," as the word "indifference" means to most of us. The point I take to be this : to be disinterested towards others we must become indifferent to our own personal interests. As the *Voice of the Silence* puts it : "Thy soul has to become as the ripe mango fruit ; as soft and sweet as its

bright golden pulp for others' woes ; as hard as that fruit's stone for thine own throes and sorrows." By extending the personal affections more and more widely the chains of self-interest are worn through, and the consciousness is set free from the lower personal standpoint. and climbs and flies into the upper room, the standpoint of the eternal Ego. So by acting as the Pilgrim and exercising universal good-will, a man at last becomes him, and attains his cosmic life and consciousness. In this way the traders, when they love and help all alike, attain the same impersonality as the thinkers when they reach the abstract conclusion that all men spring from the One Life, or the rulers when they realise that their subjects are their brothers, and should be treated as members of their own family, some younger and some older.

Physical activity of some kind is of course the expression of all Rays on the physical

plane, but for the man on the Ray of Trade practical kindness is the one thing needful ; and for him to try and realise himself as the Pilgrim of Eternity ever so faintly will be of the greatest assistance to him in his work. He will then be able to see the reasonable side of the kindly actions his heart prompts ; for that prompting is the power of his Ray, the enthusiasm of humanity, and it is a blind energy just as likely to do harm as good unless ordered by the understanding. As has been well said, " It takes all the wisdom of the wise to counteract the follies of the good." The world worker will come to see that in order really to help others he must not seek to gratify their desires, as seems to be the way to the ordinary short-sighted helper ; but to teach them by his own example to restrain themselves, and be reasonable and temperate in all things. A desire indulged is only made stronger, a passion grows by what it feeds on ; therefore the man

of good-will has to judge for his younger brothers, and act as he sees is best for their growth and eternal welfare. He will have to be perfectly fair as between himself, his own people, and others; and then his own people, who want and expect to be favoured, will complain that he "hates" them, and "treats them like strangers," and so forth. Is it not this that the Master meant in his dark saying: "If any man come to me, and hate not his father and mother, and wife, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"?

Between himself and others the true helper will strive to act like an umpire, standing aside from himself as though he were not a party to the suit. He must be just to himself as the only way of being just to other men, since one man's personality has as much right to exist as another's, and kârmic law will force others to make up to him any injustice he does to

**The Ray of  
Trade**

himself in order to benefit them. Thus to injure oneself for the apparent gain of another is no true kindness; the perfectly good act is that which benefits both personalities, and consequently helps the united Spirit of Life which is behind both. Selling all and giving to the poor has been tried over and over again in the dead-letter sense; and the poor took the money and sat in the sun till it was spent, and then were no better off than before, but rather demoralised; while the one who sold all had to turn to and earn his living, or retire into a convent, instead of being a helper of men. I believe that that saying about selling all really means: devote all your abilities and powers to attaining the bread of Wisdom, and give it to those who want it, they are the poor in the true sense.

It may be asked: if the way of Love in service is only one of six ways, why is it so much insisted on by some of our teachers, as

though it were the be-all and end-all of development? The teachers in question are probably on the Seventh Ray, the Path of Devotion; and I think that every one preaches the path they tread themselves for one thing; and that every one must tread this path sooner or later, whatever his primary Ray. To become firmly established in the habit of kindness and good deeds on this plane will develop the power of the will-to-help-the-world in the causal body, and this will be an enormous safeguard when the individual grows strong on the paths of thought, art or healing, which in themselves do not develop active service, and consequently may tend towards the dark side. Unselfishness is the sure road to selflessness, and without this, progress is a danger rather than a blessing.

But the path of Trade has to be trodden with common sense and reason in the light of knowledge. It is not for the Pilgrim of Eternity



**The Ray of  
Trade**

to take sides in controversies, to advocate views, or to fight for ephemeral causes. We have to combine all views if we would know the truth ; we have to learn to look impartially from the standpoint of both sides, and it is very difficult, since one side is always much harder to understand than the other. It is generally the difference between the exoteric and the esoteric ; between the superficially obvious and the deeply difficult and complicated. The side that appeals to feeling is generally popular and untrue, the side that appeals to reason can only be appreciated when the mind is grown, that is to say among the few ; hence all the controversies of the world. Having once grasped this pregnant fact, we shall more and more refrain from judging others, and entirely cease from prophesying until we know. For there is one thing which Theosophy certainly does teach us, and that is to give the Devil his due and condemn

nobody heard or unheard. It takes all sorts to make a world, and the Pilgrim has to comprehend all kinds of seeming wickedness in order to forgive it; while "to attain knowledge, you must have passed through all places, foul and clean alike." To become universal you must cease to be particular.

So the men of business may take heart of grace and understand that they, as much as any others, are doing their proper work in life, and helping things along in their own way just as effectively as others on more apparently unworldly Rays. Let them follow nature, and remember the word of the teacher: "Better one's own Dharma though destitute of merit, than the Dharma of another well discharged."

## THE RAY OF ACTION

AS THE IGNORANT ACT FROM ATTACHMENT TO ACTION, O BHÂRATA, SO SHOULD THE WISE ACT WITHOUT ATTACHMENT, DESIRING THE MAINTENANCE OF MANKIND.

THEREFORE, WITHOUT ATTACHMENT, CONSTANTLY PERFORM ACTION WHICH IS DUTY, FOR, PERFORMING ACTION WITHOUT ATTACHMENT, MAN VERILY REACHETH THE SUPREME.—*B. Gîtâ*, III., 19, 25.

THE RAY of Will or Desire which is the cause of all activity, works, I believe, in the dense astral body, and thence energises in the centres of the physical heart, as the cause of emotion and consequent action on the physical plane. The Fire of Enthusiasm is the power of the Ray of Action, and it radiates from the heart of the Ruler in the conduct of affairs. The force of this Ray works through

the dense physical body and shows itself as intense nervous energy and physical strength. **The Ray of Action**

In its simplest expression, the ruling of men depends on strength ; the man who can overcome all the others in personal combat is their chief and leader ; and as the sons of such a man would tend to be Egos requiring a similar body and kârmic environment, they would be often on the ruling Ray also—hence the tendency to make chieftainship hereditary. The active energy of the astral body would play through the third physical ether ; and it is this ether which will be most easily harmonised with the Ego of the Ruler, and bring its active energy into his body, when it has developed into a strong centre in the course of his pilgrimage. Hence that radiant force in many royal people, which all men recognise and bow before, the divinity which doth hedge a King. Hence the wonderful power of fascination, almost hypnotic, which some royal persons

## The Ray of Action

have shown, notably among the Stuarts. Such men need be neither good nor wise, but they command the devotion of both good and wise men simply through the dominating force of their physical personality; and since their power is active on the second physical sub-plane, it can be sensed and realised by all men, however undeveloped they may be; hence the royal force stirs to enthusiastic devotion the common soldier as well as the prime minister or the poet laureate.

I understand that advanced Egos on this Ray only occasionally take royal incarnations, as they must have opportunities to develop their other powers on other Rays; then they become political leaders, heads of trusts, chairmen of railways, bishops, cardinals, great pro-consuls and the like. As viceroys, or colonial governors, such men learn to rule solely for the good of the ruled; unhampered by the personal ties of royal families, and the

social bonds of princes, they learn to do duty for duty's sake, knowing that at last they will retire into private life ; so they come to value the trappings of royalty at their true worth, just the things necessary to impress the people with the power of their office, and no more. Typical rulers in non-royal lives were Cecil Rhodes, Bismarek, Lord Lawrence, Lincoln, Cromwell ; and such men, whether royal or not, are towers of strength to men on other Rays ; they encourage and energise the thinkers and the geniuses, the artists and the men of business. This power has been demonstrated over and over again by the princely patrons of Art, Science, and Letters in the past ; and in the encouragement of Commerce, Education, and Philanthropy in the present.

**The Ray of  
Action**

When men on this Ray are advanced, and on the Path itself, they become heroic, ready to die in the last ditch like William of Orange ; stars of chivalry like Pierre de Bayard ; brave

**The Ray of  
Action**

crusaders like Saint Louis of France ; epoch-making personalities like Cleopatra, Charlemagne, Constantine, Hadrian. It is my conviction indeed that all "daimonic" men, heroes and geniuses, great influences on any Ray, are actual disciples of the Great Lodge, and really on the Path. Such men help the world by living in it and doing their proper work ; and if the Great Lodge is the centre of the vitality, activity, and wisdom of the world, all great men must be members of it, whether they know it down here or not. Possibly it is best for most of them not to know the occult side of things, till their outer work is done ; knowledge would probably hinder rather than help them to do their duty in life. I believe that it is between the first and second great Initiations that men are at this daimonic stage ; they have the power and inspiration of the awakened Self within, without entirely losing the ambitions and higher desires which

make their personalities labour along their Rays, and so help the world. Seven lives, we are told, may intervene between the first and second Initiations; it is in these that the strong outer work is done. After the second Initiation comes the occult development necessary for the work at that stage, together with retirement into the background as truth is seen, the personality transmuted, and desire transcended.

**The Ray of  
Action**

But the ruling Ray extends down to the humblest councillor, politician, policeman, and civil servant; and all such men, if their Egos belong to the Ray, show more or less of its characteristic stability and strength, personal activity and force, by which they dominate their fellows, and keep order generally. Here also should be placed the men of the Army and Navy. Love of King and Country is the Energy which possesses them, and enables them to lay down their lives for their friends



**The Ray of  
Action**

if so it must be. They stand among the men of action next to the world Rulers who have widened their sympathies to include the human race, and so attain the heroic ideal. Those who are only personally on this Ray, and whose Egos are on one of the others, will of course not possess the strong magnetic power of the Ray ; they will be comparatively feeble, sicklied o'er with the pale cast of thought, victims of philosophic doubt, swept by emotion from the path of Justice, turned by religion into tools of priest-craft, or by the healing instinct into dominant quacks. But by such diversified experiences the Pilgrim at last learns to be true to himself ; whatever his Ray, he has to learn on every other what to do and what to avoid. The energising of his astral body would make him psychically sensitive both to the lower minds and feelings of others. This is why the Prince has generally the power of choosing the best advisers among

men on other Rays ; his power echoes on the planes of vitality and thought, and enables him to recognise power in others on those levels, even when he has not developed such powers himself. By virtue of his Ray he is in the body something more than other men ; hence the "divine right" of the King ; and all the legends of divine origin, which the potency of his presence confirms. Tennyson describes the Prince hurtling through the tournament "Like a pillar of electric cloud" ; such is the power, and hence the deference to the sacred person of the King.

**The Ray of  
Action**

It is up the Rope of right action that the Ruler climbs into the ideal world and attains union with his higher self ; he and the poet are a pair of opposites ; both use the physical body as the organ of work which only they can do in the physical world, and each possesses what the other lacks. I think that the Ray of Action centres in the physical heart

**The Ray of  
Action.**

and thence radiates on to the spinal cord from the pineal gland at the top to the sacral plexus below, so energising the muscular system which is the organ of action. The spinal cord thus becomes the Rod of Power symbolised by the sceptre in the hand of the Ruler. The orb bearing the cross is, I think, identical with the Sacred Heart and the cross in the circle. In the poet the Ray of Imagination energising in his causal body, centres physically in the pineal and also touches the spinal cord and sacral plexus, through which the power of controlling the body in artistic technique comes, and also that of "holding the house," and charming his audience, which is analogous to the dominating force of the ruler. The "yoga" of the ruler is by means of court ceremonial and royal etiquette, and in the exercise of command and government; so the power of the Ray is made to radiate through the body, and hence the extraordinary tenacity with

which Royalty insists on antique ceremonial which seems foolish and out of date to the ignorant. Hence also the wearisomeness of such court functions to Egos born royal, but not on the Ray, as many not brought by kârma into the line of active rule would probably be. A few resent the limitations of their birth and rank intensely, and sometimes renounce both, and break away into private life. In the symbol of Eliphas Lévi the ruler rises into union with his higher self by climbing up the Rope of Goodness or right action in every direction, including proper etiquette. Obedience and due subordination are essential in all members of the royal service; drill and saluting are all parts of the game. Perfect justice between man and man, perfect truth in thought, perfect goodness in action. The virtues of this Ray are courage within and justice without; the vices ambition and arrogance. The proper work lies in some form of

**The Ray of  
Action**

**The Ray of  
Action**

keeping order, of controlling and directing men ; in standing for the right, in redressing wrong, and in supporting the weak ; in encouraging and backing up those on other Rays ; not for selfish ends, but for love of perfection, and from a sense of equity and justice, so that every brother may have his due. It is the royal and heroic part to set the example, to leap into the gulf, to be :

“ The expectancy and rose of the fair state,  
The glass of fashion and the mould of form,  
The observed of all observers ! ”

For it is as true to-day as when the *Bhagavad Gîtâ* was written, that “ Whatsoever a great man doeth, that other men do also ; the standard he setteth up, by that the people go.”

## THE RAY OF RELIGION

HIS PREACHING MUCH, BUT MORE HIS PATIENCE WROUGHT,—  
A LIVING SERMON OF THE TRUTHS HE TAUGHT,—  
FOR THIS BY RULES SEVERE HIS LIFE HE SQUARED,  
THAT ALL MIGHT SEE THE DOCTRINES WHICH HE HEARD :  
FOR PRIESTS, HE SAID, ARE PATTERNS FOR THE REST,—  
THE GOLD OF HEAVEN WHO BEAR THE GOD IMPRESSED ;  
BUT WHEN THE PRECIOUS COIN IS KEPT UNCLEAN,  
THE SOVEREIGN'S IMAGE IS NO LONGER SEEN.—*Chaucer.*

THE VESTURE OF THE OLDER PRIESTHOOD IS WITH US AN  
ADORNMENT OF THE HEART ; AND THE GLORY OF THEM  
THAT ARE CHIEF IN PRIESTHOOD IS TO US NO LONGER  
COMMENDED BY THE BEAUTY OF VESTMENTS, BUT BY A  
SPLENDOUR THAT IS OF THE SOUL.—*St. Gregory.*

THE POWER of the Ray of Religion energises, I believe, in the astral etheric double, and so runs parallel with the Ray of Trade in the physical etheric region. The typical man of this Ray is the priest, who has the same relation

**The Ray of  
Religion**

to the needs of the soul as the business man has to those of the body. On the Ladder the priest comes between the men on the Rays of Action and Thought, and shares their functions, he is partly a doer of good and partly a teacher of the truth ; on the side of action he is shut in by the boundaries of his Church if not of his Sect ; on the side of thought he is a theologian, and limited by his Sacred Books and by his Tradition. In Eliphas Lévi's Symbol he has one hand on the Rope of Action, and one foot on the Ladder of Thought, and so he rises into union with his higher self in the upper room in the tower of the evolving man. When I speak of the " Priest," I mean the real thing, the man of ceremonies and sacraments on the one hand, and of theology and ecclesiastical tradition on the other ; the man of the true " vocation," whose Ego is on the Ray, and who naturally follows the Way of Religion. I do not think that such Egos are often found

amongst the Protestant pastorate, they would enjoy more scope elsewhere ; our parsons are mostly good Christian men fundamentally on other Rays :—ordained schoolmasters, organisers, politicians, rulers or even poets, but showing little of the essentially priestly characteristics. Some among the high Anglicans will probably be on the Ray, and one can understand the inner impulse which drives such men to try to harmonise themselves by a pale simulacrum of the Roman ceremonial ; but the “ words of power ” of the Mass are denied them ; the ordered series of mystic actions, prostrations, bowings, sacred signs, kisses of peace, which have come down from the old “ priestcraft,” and still have their old efficiency, are forbidden ; hence their failure to bring the power of the Ray down on to the physical plane, and so impress and hold the populace. Any one who is at all sensitive has only to enter a Roman church to feel the



**The Ray of  
Religion**

tremendous radiation of Spiritual Force which streams from the Blessed Sacrament. It is easy to understand the efficacy of such a Power as a means of harmonising the bodies of the faithful with their higher selves. It is the Christ without calling on the Christ within.

With regard to this Sacred Mystery, it may perhaps be permissible to suggest that the Ray of Religion energising in the astral etheric double of the personality of the priest may, in some way, make a bridge between the Spiritual Sphere and the lower world, over which the Power is conveyed by harmonic vibration to the physical ethers, whence it can affect the bodies of the youngest soul. It would then follow that this type of man alone could consummate this Mystery, hence the carefulness of the Roman Church to make sure of the " vocation " of her postulants. I understand that they teach that the consecration can be withheld at the will of the priest,

even when he performs the ceremony, and that conversely he can consecrate even if he be a man of evil life. This would seem possible if the inherent Ray of his Ego were the true root of his power. In an analogous way, I imagine, the healing of the true healer would not depend on his moral character, any more than it depends on the cultivation of his mind. I understand that the proper utterance of the words of the Mass causes a harmonisation of the ethers and prepares the way, but the actual touching of the Elements by the priest is deemed imperative, which seems to show that his personality is also engaged in bridging the gulf. It then seems easy to understand that a Spiritual Energy is conveyed to the atoms of the Elements, quite apart from their molecular structure, which remains the same, and that when those so vibrating particles are incorporated with the nerve-cells of the recipient, they will form foci, so to say,

## **The Ray of Religion**

through which the same Power, striving from the immortal centre of his being, may gradually extend its operation throughout the nervous system. Thus the Grace emerges and quickly or slowly the heart is turned, the prodigal comes to himself, arises, and leaving all, takes the straight way Home.

Hard as may appear the way of religion, with its self-abnegation and sacrifice, the man on this Ray who has the true vocation can live the life, and so help to bring down the power into his body as a "splendour of the soul"; then sooner or later he attains the personal influence which radiates from the Saint, who has trodden the Path of Religion to the end. This power has been present in many great men among the Protestants—Luther, John Wesley, Calvin, for example, have left their sects as evidence. Such men have been advanced enough to harmonise themselves by inner devotions, prayer, and

meditation, and so have been able to dispense with external ceremonial, which is really ecclesiastical magic. **The Ray of Religion**

I understand that on this Ray progress in the true sense tends to be slow ; men return life after life, their kârma is easy owing to their good works in the past, and they fall into the religious groove again and vegetate there. They adhere to whatever religious system is current at the time and place, and so avoid the ups and downs, the sins and struggles which others experience to wake them up. Hence it is said, "The Way is not found by devotion alone, or by religious contemplation alone. Great as is the gulf between the good man and the sinner, it is greater between the good man and the man who has attained knowledge." Sooner or later the mind must awake, and refuse to be satisfied with the "husks" of religious opinion ; then the inner voice will say "Know" instead of

## **The Ray of Religion**

“Believe”; then will come the struggle which religion has deferred so long; then, if the man does not leave his Church, it casts him out; and then indeed he is not far from the Kingdom of Heaven. Such are some of the heroic apostles of “Modernism” to-day, who will find sooner or later in some form of Esoteric Christianity, the satisfaction both of their Religious Ray and of their awakened intellect. There alone is the explanation of their nature to be found; there alone can such souls find peace, not in believing but in knowing.

The method of Retreats, when the world is put aside and the subject plunged in an atmosphere of religion, and quiet recollection, and meditation on the Sacred Story, with frequent Communions, services, prayers and fastings, all under the direction of one who has trodden the path before him, can now be seen to have extraordinary value, particularly to those on the Ray. Conversion is thus reduced

to almost a systematic science. It has been said of the Spiritual Exercises of St. Ignatius, that the meditation on the Two Standards has filled monasteries. Indeed one has only to read that vivid description of the glorious army of the Lord, contrasted with the horrors of the host of darkness, to see the enormous power of the suggestion to one who really believed. The good Protestant who ventures to read the book will be amazed to find how "evangelical" it is, and any one who has any knowledge of occultism will recognise the power of the exercises as practised, to induce the harmony of the heart with the Spiritual Self-of-Love. There lies the mystery of the Jesuits, and the mystic power which leads them all over the earth on the work of the Master. The world, judging by itself, says "ambition," it can conceive of no other motive for that sacrifice of all the heart's desires which is so often made. Had ambition been at the bottom of

## **The Ray of Religion**

it, by this time they should have dominated the world ; some perhaps have tried, but that has not been the Way and they have failed. For these reasons about the best example of the working of the Ray of Religion I can see in the world is the Society of Jesus, with its wide culture combined with religious enthusiasm ; here is shown the action of the Ray extending from the higher astral ethers into the region of the lower mind, and stimulating its powers.

Another example of the Ray in action is the Salvation Army, in which it energises less in the mental region and more in the astral, combining religion with philanthropy. Dr. Barnardo's Homes and kindred Institutions show a further transition towards pure humanitarianism. Revivalism, again, shows the power of the Ray working in the astral bodies and physical sympathetic systems of less-developed Egos, under the stress of prolonged religious excitement, and in the presence of

a leader in whom the power is strongly manifested. Then "conversions" accompanied by strong physical disturbances occur, the power within bursts into the nerve centres with pain and shock, but when the hysterical symptoms have subsided a permanent change of character and way of life often remains. In such cases a harmonisation of the astral body with the Ego on the line of universal goodwill, and a sweeping of the physical body into that vortex occurs, and the resultant tendency to good shows itself in conduct for the rest of life.

**The Ray of Religion**

The occult centre which corresponds to the Ray of Religion and the priestly function is, I believe, that one situated at the throat. The vocal organs are intimately concerned in the carrying out of religious activities, praise, prayer, preaching, direction, confession, ceremonial, chanting, singing, teaching, catechising. The heart centre is shared with the philanthropists in works of mercy, the head centre



## The Ray of Religion

with the thinkers in the formulation of dogma and in theology, but I think it will be evident that the throat centre is the true focus of the Religious Ray, for priests and people alike. The virtues of the Ray I believe to be tolerance within and mercy without, the vices, intolerance and malice. The "yoga" is by good works, faithful teaching, leading, and directing, for which the true priest has a sympathetic *flair* and power of penetrating the heart of the sinner, and suggesting the right conduct, comparable to that of the healer on the plane below, in his power of diagnosing and treating the sick body. There is further, for his own growth, the outer way of ceremonial and sacrament, and the inner of recollection, meditation and prayer. For those on the Ray all such religious practices are undoubtedly helpful, and by their means the priestly ideal may be attained, and the powers of all the other Rays gained in the doing.

# THE RAY OF KNOWLEDGE

TO ANOTHER THE WORD OF KNOWLEDGE, BY THE SAME SPIRIT.—*St. Paul.*

INTELLIGENCE IS IMPARTIAL : NO MAN IS YOUR ENEMY ; NO MAN IS YOUR FRIEND. ALL ALIKE ARE YOUR TEACHERS. YOUR ENEMY BECOMES A MYSTERY THAT MUST BE SOLVED, EVEN THOUGH IT TAKE AGES : FOR MAN MUST BE UNDERSTOOD. YOUR FRIEND BECOMES PART OF YOURSELF, A RIDDLE HARD TO READ. ONLY ONE THING IS MORE DIFFICULT TO KNOW—YOUR OWN HEART. NOT UNTIL THE BONDS OF PERSONALITY ARE LOOSED, CAN THAT PROFOUND MYSTERY OF SELF BEGIN TO BE SEEN.—*Light on the Path.*

THE ENERGY of the Ray of Knowledge plays, I believe, in the second ether of the mental plane, and in the corresponding lower mental body, and reaches the physical brain by harmonic vibrations of the corresponding astral and physical ethers. In the old days, by

## **The Ray of Knowledge**

ceremonial magic, this power was brought down into the body and used to produce physical effects, but with the growth of science the energy of thought has been directed to research, and the careful observation and classification of phenomena, with a view to gaining a rational comprehension of the universe. The scientific method applied to the elucidation of experience, not only of external physical facts, but of the inner desires, feelings, and perceptions, will at last lead the man upon this Ray step by step into the upper room. Hence the symbol of the ladder by which certain of the men in the tower of Eliphas Lévi got through the opening in the ceiling.

The force of the Ray illuminating the lower mind increases its power of forming and retaining mental images, the pictures of external events, and of the consequent desires, feelings and emotions aroused in the lower vehicles of

the self. These men have exceptionally good memories, and are able to recall the images of experiences when the emotions which accompanied them have died away ; then they begin to compare the facts as seen under the glamour of emotion, and, as seen later, when emotion has ceased, and so find that the latter view is much nearer the truth than the former. Then the passion for truth at all costs, which is the active side of the Ray of Knowledge, constrains them to control all emotions and desires, and to refine them till they become transmuted into acute perceptions, and thus no longer obscure the view of reality. This process will take many lives : "The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages," but the thinker will always have the reward of clearer and clearer understanding as he mounts the Ladder step by step.

The way to conquer these "desires of the

individual soul " is to drag them out into the light of the pure reason, and analyse them into their selfish and unselfish elements—for that there is always a selfish side to every emotion is absolutely certain. When this side has been resolutely seen, faced and eliminated, nothing is left of the emotion but an acute percept; this, by further observation, can be converted into an " established fact," a true detail of the things that are. . . . In this way, too, " the mystery of our enemy " can be solved. The wave of hate is felt, but the impulse to return it is controlled, and the feeling analysed instead; if we have done anything to cause this hate, we strive to put it right; if it continues we perceive that the cause must lie in a past life when we somehow injured our enemy, and that if we wait long enough that store of hate must exhaust itself, and the enemy become a friend. In the light of this acute perception it is comparatively

easy to forgive and so forget, and to be ready to make it up when the kârmic evil is spent. **The Ray of Knowledge**

But perhaps the most difficult task of the thinker is to get rid of prejudices ; these are desires and emotions round which a number of facts have clustered, insidious loves and hates masquerading as established realities. They are generally the result of early training, when the uncritical mind accepted the husks of opinion for the bread of truth ; or they have been built up by fighting for this or that cause from emotional motives, when a number of facts on one side has been collected, not with a view to truth, but to controvert the opposers.

The only way then is deliberately to destroy the prejudice by seeking the facts on the other side, and by listening impartially to the reasons of the opponents ; while the desire that one should be proved right or consistent is deliberately renounced, and the obvious fact

**The Ray of  
Knowledge**

that it is impossible for any one to know *all* the truth is kept before the mind.

The power of the Ray reinforces the laborious scholar who is accumulating masses of facts, sorting and arranging them, and giving them to the world as science and history. On the active side his work is to teach, and to carry on experiment and research. The Ray also helps him to detach his mind from his desire nature to a considerable extent, even before the latter has been transmuted ; hence, such men are often much less biassed in their studies than in private life. Fairness at all costs is a point of honour with them.

To this Ray belong all the great philosophic and scientific minds, all the Mages and the Sages of India, Egypt, Persia, Greece and Rome ; Aristotle, Averroes, Moses, Zoroaster, Confucius, Lao Tzu, Ptolemy and Copernicus, and all the great company of old, down to Darwin and Kelvin, Berthelot and Helmholtz

of the modern era. All have the powerful memory for facts, and the strenuous will to search out the secrets of nature. Then there is the great company of thinkers and humanists, Spinoza and Erasmus, Hegel, Fichte and Schelling, Kant, Descartes and Leibnitz, down to Spencer and the moderns. The mind reels at the contemplation of the vast masses of facts which these men manipulated in working out their philosophies and systems. I suppose the legal profession comes on this Ray, but the Judges themselves would more belong to the Rulers; a man whose Ego was a ruler and whose personality was in the Ray of Knowledge might be an ideal combination for judgeship. All the practical scientists, electricians, mechanics and engineers, all who have to translate theory into practice, would belong to the Ray of thought. By bearing in mind the idea of two Rays actuating most men of outstanding position one may generally



**The Ray of  
Knowledge**

divine their type. The work in life indicates the personal ray, the character of the individual the Ego ray, for character is the expression of the Ego throughout all the series of births, and the fundamental Ray never changes, the man starts on it from the beginning and arrives at perfection by its means.

The antithesis between the thinker and the man of business is very real. Philosophers are notoriously unpractical in general affairs, while none are more scornful than the traders of their recondite habits of thought. None, by the way, are more ready to exploit the results of that thought, and make fortunes out of the discoveries worked out in studies and laboratories. The thought of the trader does not get much deeper than such *dicta* as "Buy in the cheapest and sell in the dearest market"; or "It is man's right to dispose of his labour as he pleases"—both very convenient from their point of view, but disas-

trous both for the nation and the individual, since the nation can be sold to the enemy by the one, and the hands forced to take an inadequate wage or starve by the other. Each Ray here again fills the deficiencies of its opposite, and each type must include the other to become perfect.

I remember Mrs. Besant saying "Some think themselves there," when speaking of the attainment of the Kingdom. These are the men of the Ray of Thought, who first collect numbers of facts and from them, by induction, arrive at the plane of the abstract and at last learn to live there. They express the abstractions they grasp in mathematical formulæ, or philosophic definitions, in special words and scientific terms. But the poetic artist grasps ideals by the native power of his Ray, and expresses them in pictures, sculpture, or in images drawn from life and experience. Hence he is able to illustrate to

**The Ray of  
Knowledge**

all men the spiritual verities he sees, and through his mediation "Truth enters in at lowly doors." Often enough indeed, the intuitions of a poet with regard to nature have been laboriously verified by the researches of science, while now and then a poet has turned the ray of his genius on to a scientific matter and has produced a work of thrilling interest, like Maeterlinck's book on the bees. So art and science, apart or together, live to help the world, and the higher their votaries progress the closer they come, till at the last they meet in the unity of all things.

Thus the philosopher treads the path of knowledge till he crosses the threshold of initiation, when he adds the experiences of the astral and mental planes to that of the physical world, and step by step arrives at the upper room, and realises himself as the Eternal Pilgrim, by dint of defining all things in the three worlds as not himself; so he

makes the final induction that he still exists as the witness of all phenomena, and consequently that he can be nothing but an immortal self. Spinoza's saying, "It is not our duty either to praise or to blame, but only to observe," applies to this type of man. As I understand it, the purely mental activity is simply steady, unflinching perception; all motive to action including the passion for truth, comes either from below as desire, or from above as good-will to help the world. The pure reason is the faultless balance in which all is weighed before action is taken. So it is said, "The disciplined self, moving among sense objects with senses free from attraction and repulsion, mastered by the Self, goeth to peace."

The virtues of this Ray I believe to be faith in the uniformity of nature and open-mindedness to truth; the vices frigidity and pride. The "yoga" is by mental discipline

**The Ray of  
Knowledge**

and steady work along scientific or philosophical lines ; the brain is best harmonised thus with the higher self, and the power of Ray brought down to work for the world. Then knowledge is transmuted into Wisdom, and the developed intellect directed to the maintenance of mankind.

## THE RAY OF ART

FOR TO ONE IS GIVEN BY THE SPIRIT THE WORD OF WISDOM.  
—*St. Paul.*

THE PURE ARTIST, WHO WORKS FOR THE LOVE OF HIS WORK, IS SOMETIMES MORE FIRMLY PLANTED ON THE RIGHT ROAD, THAN THE OCCULTIST WHO FANCIES HE HAS REMOVED INTEREST FROM SELF, BUT WHO HAS IN REALITY ONLY ENLARGED THE LIMITS OF EXPERIENCE AND DESIRE.  
—*Light on the Path.*

THERE IS no subject on which more illusions are cherished than that of the true aim and object of Art. Indeed, the men on every other Ray are always eager to insist that the life of ideal Beauty is only to be properly used in furthering the ends they themselves pursue. Art is to minister to the might and luxury of princes, to build and

**The Ray of  
Art**

decorate the houses and shops of men of business, to glorify the altars of priests, to draw pictures of the healers' cases, or illustrate the thinkers' books. But all these modes of work are merely by the way ; the artist must live, and has to work at what will pay him ; what he works at does not matter, so long as he always strives to do it perfectly ; for the real end of Art is not to amuse, or elevate, or inspire, or teach, or preach, but to develop the artist along his own way,—the Path of Imagination. Through the practice of art in that æonic struggle he by degrees develops his higher self, and keeps his body in harmony with it, and so enables his consciousness to soar on the wings of inspiration into the "upper room," and there contemplate the reality which it is his mission to reveal to men by means of "the things that are made" by him. Shakespeare has said it once and for all :

The poet's eye in a fine frenzy rolling  
Doth glance from heaven to earth, from earth to heaven ; **The Ray of Art**  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name.

The poet shares the wings of vitality of the healer, but also the ladder of thought of the thinker. The Ray of Life irradiates his body and brain and tunes it up to transmit the intuition, insight and imagination of his Self-of-Love within. So his thought soars into the upper room of Eliphas Lévi. But having got there and grasped his principle, he has to substantiate it by facts drawn from experience just as the thinker does, and by his step-by-step method. So his imagination bodies forth the secrets of the true, good and beautiful by means of the facts of his experience and images observed in nature. The thinker *says* that he observes his facts first and arrives by induction at his principles and



**The Ray of  
Art**

theories ; but he sometimes confesses that his theory flashed into his mind for all the world like a poet.

The greater the artist, the more completely is he swept into that furnace in which the "whole personality of the man is dissolved and melted," when the Divine Afflatus descends upon him ; but not till he sets his feet upon the Seventh Ray does he probably realise that the Power is that of his own Higher Self, the Augoeides within. It is related of Michael Angelo, that when the Fire came upon him he was like a madman, and did as much work in roughing out his statue as four ordinary men could do in the time. Benvenuto Cellini, too, records that everybody was terrified at the energy which possessed him at the casting of his Perseus. When this harmony is achieved the ideal energy radiates from the person of the performer, and it is this radiation which gives the execu-

tive artist the power to hold his audience. **The Ray of Art**  
Two men may be equal in technique, and play the same music, and one will leave you cold and bored, while the other will thrill and move you. . . . The last is "magnetic," people say ; he tunes his body by the practice of his art, and his spiritual radiation sweeps over his audience, and carries them for the moment up into the kingdom hidden within their own hearts.

This process of tuning the body by rhythmic movements, and so drawing power from within, was the true inwardness of the ritual dances in Pagan religions ; also of the spells "of woven paces and of waving hands" in ancient magic, in which there was probably a good deal more truth than we think. Such is the intention in the dancing of the Dervishes ; by it they may get into harmony with their rudimentary Egos, and draw thence power of a lower sort, such as may be used for magical

**The Ray of  
Art**

purposes on the physical plane. Yoga, the *Gita* says, is skill in action, and on the Way of Beauty this skill is brought to exquisite perfection. The resulting harmonisation is the artist's great source of vitality; for this he forsakes all else; for this he sacrifices pleasure, wealth, ease, success; for this he starves on the higher line of work; for this he lives, and often enough dies. For this he may neglect his duties as a citizen, his business interests, the welfare of his family, the remonstrances of his friends, and of course has to pay the price :

Indeed the Idols I have loved so long  
Have done my Credit in Men's Eye much wrong !  
Have drowned my Honour in a shallow Cup,  
And sold my Reputation for a Song.

But it is well that a few pure artists should work for the love of their work in our Mammon-worshipping age, and so long as they hold to their ideal, and follow the gleam, all is really well with them, and a time will come when

the inner power will dominate them through and through. Then their eyes will open on their larger span of life, and they will be ready for the Path itself.

**The Ray of  
Art**

I have taken the poet as the typical artist, because he bodies forth most definitely the eternal principles and ideas, which the Ray, energising in his higher mind, enables him to grasp, and because his work is most permanent :

Not marble nor the gilded monuments  
Of princes, shall outlive this powerful rhyme.

I am thinking of great poets and prophetic thinkers, not of the idle singers of an empty day ; these in other lives will achieve greatness, when their genius has matured. But the poet may choose to work in prose, he may teach in parables, like his Divine Master, he may forge proverbs, or launch a deathless epigram : one of those

“Jewels five words long,  
That on the stretch'd forefinger of all Time  
Sparkle for ever.”

**The Ray of  
Art**

His is the power "of generalising from single instances."

I understand that an Ego on this Ray has lives devoted to many branches of art, through which he develops and trains his vehicles. As a dancer, perhaps, he attains perfect balance and poise of body, and adds to this singing, acting, and declamation. As a sculptor or an architect he treats matter in the round, and so grasps actual form. As a painter he develops acute perceptions of colour and detail, and learns to select and combine in order to express his ideal. At last he comes to work with ideas and words, and so reaches the poetic vision, "the power of thought,—the magic of the mind."

The virtues of the Ray are hope and joy within and graciousness without; the vices are vanity and scorn. The *flair* of the poet is universal, nothing human is alien to him, no limitations either of views or virtues hem him

in. Through the power of imagination he attains the cosmic consciousness, and calls his prophetic warnings to the world. Then, at the last, all lower desires and loves are sacrificed on the altar of the Ideal Perfection, transcended in pursuit of the Vision, forgotten in the Light of the Eternal.

**The Ray of  
Art**

In the symbol of Eliphas Lévi, the artist stands between the thinker and the healer, and uses partly the ladder of thought, and partly the wings of aspiration to reach the upper room.

The "over-lapping" of the higher mind with the spiritual body causes, I think, an activity in the latter vehicle in the case of the poetic artist, which gives the universal quality in all High Art, that touch of cosmic consciousness, life and activity of which the spiritual body is the means of expression. These cosmic powers descend to the lower worlds through the atomic ethers of each

**The Ray of  
Art**

plane and so constitute the Seventh Ray or Path of Devotion on which the Initiates progress. This seventh synthetic Ray is illustrated by the colours of the spectrum. Just as the three primary Rays where they overlap produce the three secondary ones, Trade, Religion and Art, so the three primary colours where they blend produce violet, orange and green. As all the colours together produce white, so the virtues of all the Rays result in perfection. But I really believe that no artist is truly great till he is an initiate. Then his cosmic imagination is born. All initiates share the power of spiritual realisation, which is the poet's birthright, and turn it to the ends of their several departments of activity. But as I said when writing on the ruler, the poet and he are a pair of opposites, they are extremes which meet. The causal body in which the Ray of Art inheres "overlaps" not only with the Spiritual body, as

shown, but also returns into the dense body and brain. Here the energy of the Ray focusses in the pineal gland, but also extends right down to the sacral plexus at the opposite pole, the reverse way to the power of the ruler, and through its vitalising energy comes the radiant charm of the artist. He draws men to the ideal by his attraction, the ruler leads them by his dominance. I think that this lower focus of his ray also gives the artist his power of controlling the body in the practice of technique, and in producing the fine adjustments of eye, hand, voice, and of the whole body in the trained dancer. The intensely sensitive nervous system required to respond to the vibrations of his lofty ray, as the harmonics repeat from atomic ether to atomic ether, accounts for the instability of the artistic temperament and its frequent vagaries. It has to bridge the gulf between spirit and matter. Hence the joy and life while the



**The Ray of  
Art**

harmony is kept and the power descends, contrasted with the abject collapse when it is absent. Hence the tendency to fly to drugs and stimulants when through fatigue, or dissipation, the body is put out of harmony with the spirit. Hence the lazy loafing life, really necessary, I think, to rest the organism between its periods of strain which are almost more than flesh and blood can bear. But the older the Ego, and the greater its experience and power of domination over the body, the sooner will harmony be attained and the more easily will it be preserved, so the greater the artist the finer his conduct of life.

I said that the main object of Art is to develop the artist along his own path, and I think that it is so till Initiation has been achieved, then comes the time for the helping of the world by the exercise of the power of Cosmic Imagination. It is by this power that the great Crucifixions and Madonnas have

given mental images of the Divine Sacrifice and Love to myriads all down the ages. So the great Poets have brought the Ideal Perfection in act and character home to the whole world. Shakespeare has indeed so sunk into the heart of the race, that to-day his words are accepted as gospel truth when the Bible itself is called in question. All the ritual of Religion is a form of Art, and who can tell how much the feeling of Devotion is aroused and assisted by rhythmic chant and rolling music, by the dim light of windows full of saints and angels and the pictured story of the Cross, by waving banners and shining symbols borne in slow procession, by gorgeous vestments, sacred emblems and blazing altars.

Art again gives an ideal refuge and rest from the storm and stress of life; its tales and legends suggest experience and widen the ideas of narrow minds. Art shows the rich that happiness may haunt mean streets, and

**The Ray of  
Art**

the poor that misery may live in palaces. It makes the past and future live for us, and shows the real brotherhood of human nature underlying differences of race and time and state. All great works of plastic art seem to be "magnetic," they vibrate with the energy of the Ego who created them, I think they catch his etheric wave in space just as the "Coherer" catches the wireless impulse. So long as the material thing endures, it remains in harmony with its creator, and through its radiation the sympathetic soul gets into touch with the master mind on higher planes. This is the cause of the impression which great pictures, statues and buildings make, they stay with one forever, as do the visions of the poets and the characters of the dramatists. Long and toilsome is the Path of Art, many are the lives of effort and comparative failure before the growing artist, but unquenchable hope burns in his breast, the vital force of the

Ray feeds that flame for ever; none need **The Ray of Art**  
despair, no effort is ever lost but is stored up  
from life to life, till the great day when Ideal  
Beauty is unveiled and perfectly presented to  
the world. Upon this Path success is sure,  
the only failure is to cease to strive.

So I would say to the artist, grasp the  
greatness of your future, you are the Prince  
seeking the Sleeping Beauty, do not dally by  
the way; unhasting, unresting, follow the  
Quest, force through the enchanted forests of  
illusion, tear away the thorns and briars of  
personal desire which keep you back, defy the  
demons of doubt, disappointment and despair  
which lie in wait; follow, follow the Gleam  
which shines ever from her Casement, and  
then one day you will break into the sleeping  
Palace of your Spirit, and awake with mystic  
kisses your Ideal Self to the joyance of immortal  
life.

## THE RAY OF DEVOTION

WHEN THE DISCIPLE IS READY TO LEARN, THEN HE IS ACCEPTED, ACKNOWLEDGED, RECOGNISED. IT MUST BE SO FOR HE HAS LIT HIS LAMP AND IT CANNOT BE HIDDEN. FOR WHEN THE DISCIPLE IS READY, THE MASTER IS READY ALSO.—*Light on the Path.*

IN THE first of these articles I wrote of the Seventh Ray, the same for all, energising in the Permanent Atoms and the corresponding atomic ethers of the several vehicles and planes. The Way thither is by the Path of Discipleship, about which much is written in theosophical books; it is trodden for many lives, through a series of initiations, and its experiences are probably different in detail for each aspirant. Only those who tread it are qualified to speak of it, its adventures are

to the adventurous, and must be lived through to be understood. Indeed, however much the mystics try to enlighten us, it remains evermore true, as Lao-Tzu said to his disciples, "Those who know cannot tell, and those who tell cannot know." The fact is that words entirely fail to convey knowledge which is gained by experience alone.

But such faint foreshadowings as I can venture to suggest may be of some interest. I think that initiation is attained by the breaking of all the bonds of each vehicle in turn, and the consequent focussing of the consciousness of the corresponding plane in the permanent atom which is retained throughout the whole pilgrimage. Thus the individual is able to stand aside from the vehicle in question, and realise that he is other, and able to exist without it. For example: I think that the first Great Initiation must raise the focus of consciousness into the permanent physical

**The Ray of  
Devotion**

atom, which is always retained as part of the Ego, and carries impressed upon it all the physical memories of all the lives. To centre the consciousness there would take all the memories of the initiated life into the causal body, and so identify the eternal self with that personality, and "save the soul alive." The personality would thus be immortalised, and any further incarnations of the Ego would be, from his point of view, simply remanifestations of that personality. For example: in that strange book the *Idyl of the White Lotus*, the initiate who was killed as the young priest Malan, still realised that he was Malan in the new body into which he entered, and writing the story of that past life at the present day the writer evidently still knows himself personally, and in his own thought, as Malan, by whatever name he may be known to the world. So the Malan personality has attained immortality and a permanent life in the spiritual world.

To follow this Path involves the sacrifice of the life, activity and thought of the lower man to the interests and growth of the Self-of-Love within. It involves an identification with that Self, first I believe out of the body when initiation lifts the consciousness into the permanent Ego and establishes it there. After this the man comes to realise in waking life that he is a pilgrim of eternity, and looks out on life from that inner standpoint. He has to adjust all his ideas and memories and consequent actions and habits accordingly. This is a great struggle and many difficulties arise. He brings much suffering upon himself, for, as the Master said, "The children of this world are wiser in their generation than the children of light." Obviously a man whose attention is solely concentrated on getting on in life makes a better business of it from a worldly point of view than the devoted soul given over to the attainment of union with the God



**The Ray of  
Devotion**

within. But the Path of Devotion has its consolations and rewards, as those who tread it know. It brings both a practical indifference to petty personal cares and troubles and an inner illumination and power of helping others which must be experienced to be believed.

I understand that to attain this first Great Initiation the final ordeal is the actual sacrifice of a physical life willingly. Occult knowledge may or may not be shared by subsequent personalities, and this depends on the Ray and the work in life. Seven incarnations are said often to elapse between the first and the second Great Initiations, and in these lives I think the disciples do their outer world-service according to their Ray, of which they wield the full power. But to have transcended the physical body is not to have risen above the personality, and these "daimonic" men still have personal ambitions and motives which make them strive down here, and so

fill the outstanding positions in the world-life. With the second step the consciousness is focussed in the permanent astral atom, and with this comes the power of standing aside from all the desires of the personal man ; the crowning ordeal I believe to be the sacrifice of all the heart's desires and personal loves on the altar of the ideal will-to-help-the-world.

With the third step I suggest that the consciousness is focussed in the permanent mental atom, with the opening of the cosmic consciousness, the transcending of even the causal body and the realisation of the unity of the self with the Great Self. I think the ordeal here must be the sacrifice of the individual judgment based on the experience of all the series of lives. After this the Path leads beyond all human imagination or conception, but I understand that the consciousness rises into the monad in a peculiar sense and degree.

**The Ray of  
Devotion**

I have meditated for long on the mystery of the True, Good and Beautiful, and I have come to see that these are but phases of the Supreme Self-of-Love, and of the human Selves-of-Love which are Its developing centres on the lower planes of the Solar Universe. The True is the thought, the Good the activity, and the Beautiful the vital living Self of the Supreme. So the combination of love and knowledge is the way to the True, love and activity to the Good, and love and vitality to the Beautiful; and thus at last man knows the true, does the good and becomes the beautiful himself. A beautiful body is one that is irradiated with spiritual vitality, and so perfectly developed and healthy; it is not a thing simply of outer form and colour, which is a matter of convention, habit and race. Asiatics and negroes have totally different views from ours on these questions; but all will agree as to the beauty of superabundant

vitality. When sound or object strikes us as beautiful it is because the impression arouses in us a vital response and makes us feel more alive ; while an ugly sight or noise depresses our vitality. Such is, I think, the “ feeling ” for the Beautiful of the artistic temperament. It is more sensitive in this way than the other temperaments, that is all.

**The Ray of  
Devotion**

But before closing this series I should like to recall to my readers the arrangement of the three lower circles of the Ladder, brought round into a triangle, and showing three vehicles and three “ overlappings.” The most interesting point now shown is the overlapping of the higher mind with the dense physical body, the place where the poetic Ray “ glances from heaven to earth.” It is in this terrific breach that the poet and the creative artist stand, their nervous system is the high-strung harp on which the Breath of the Spirit plays, now like the sigh of Zephyr, now as a rushing

**The Ray of  
Devotion**

mighty wind. What wonder then the vagaries of the artistic temperament, the "bursts of great heart, and slips in sensual mire," the joyance and despair which such a situation involves! Now note the antithesis on the opposite Ray:—the practical man of Action. Here we have the ever notorious contrast of the Poet and the Philistine, each one giving the world what the other lacks, and each misunderstanding the other in every conceivable way; yet to reach the Seventh Ray the poet must become practical and the ruler ideal.

When we remember the further complication of the fact that the Ego is on one Ray and the personality generally on another, and that the two influences alternate and intertwine, the subtleties of character and the inconsistencies of developing men are amply accounted for. Also the madness of attempting to judge another, even by oneself, is sufficiently emphasised.

A word on the colours corresponding to the Rays may be of interest. The colour of the vital ray I believe to be blue, of the ray of action red, and the ray of thought yellow. Trade would be violet, art green, and religion orange. The predilection of the priest for red and gold is apparent. The poetic aura, I understand, is blue, with flashes of gold or yellow as the intuitions drop in from his higher mind; but green also, the combination, and the colour of nature to a great extent, is much connected with art. I am inclined to think, too, that I have read that the poetic type of Druid wore a green mantle; but I am unable to verify the reference at present. I cannot see any connection between trade and violet, except the purple that the Tyrians traded in. "Royal blue," I think, comes from the fact that the royal livery happens for heraldic reasons to be blue piped with red. But the red coat of the soldier is typical of the man of

**The Ray of  
Devotion**

action. It would be interesting if a good clairvoyant would examine the auras of typical men of the different Rays and confirm or correct these ideas, which I cannot verify for myself.

Another point worth considering is, how well the average undeveloped man is provided for by the more advanced men of his generation. The rulers order society for him, defend him and shepherd him from the cradle to the grave. The doctors preside over his arrival in this vale of tears, tend his wants and illnesses through life, and smooth his path to the next world. The men of business bring commodities from the ends of the earth to his door, invest his money, order his affairs, carry him, and pave the way for the federation of the world. The priests preside over the birth and growth of his soul, help him to govern his desires and emotions, discipline him by the practice of his hereditary cult, and by their prayers and precepts smooth his way in

the astral world to the happiness of "Devachan." The philosophers teach him, discover the powers and laws of nature and turn them to his account, and write the science, history and philosophy that train his mind. The artists preside over the birth of his spirit by holding up the ideal perfection, the poets open his eyes at last on the spaceless plane of the eternal, and by the creative power of their Ray arouse his life in his higher mind, the eternal vehicle of his consciousness. At the long last the Master of Wisdom of his Ray takes him in hand as a disciple, and leads him along that path "which leads out of all human experience."

It is little recognised how great a poet is the Master of the West, how typically poetical are his parables, aphorisms, and dark sayings, how universal in his sympathy, and what a work of poetic art is the story of his life and death. There is nothing of set philosophy in the Master's words, there are no dogmas or defini-



**The Ray of  
Devotion**

tions, but he gives us flashes of supernal insight, illustrated by images drawn from nature and experience in the true poetic way. Hence he can be understood by countless myriads for whom the traffic of words and the entire apparatus of formal philosophy must for ever remain a gulf of Stygian darkness.

It was said to me once that the Christian religion is a great fact in evolution, multitudes find their way by its means. This, with all its defects and errors, is undoubtedly true, and with the advent of the Christian Gnosis after which the world of the West is feeling, it may yet fulfil the great purpose of its Founder. Meanwhile the study of all religions impartially throws much light on the inner way; and esoteric and occult teaching is waiting for those who make themselves ready, for when a man lights his lamp it can never be hidden, when the disciple is ready the Master is ready also.

## KNOWLEDGE FALSE AND TRUE

TRUE KNOWLEDGE IS THE FLOUR, FALSE KNOWLEDGE IS THE HUSK. IF THOU WOULDST EAT THE BREAD OF WISDOM, THY FLOUR THOU HAST TO KNEAD WITH AMRITA'S CLEAR WATERS. BUT IF THOU KNEADEST HUSKS WITH MÂYÂ'S DEW, THOU CANST CREATE BUT FOOD FOR THE BLACK DOVES OF DEATH, THE BIRDS OF BIRTH, DECAY AND SORROW.  
—*The Voice of the Silence.*

MOST OF us have read these poetic phrases over and over again, dimly feeling that they were somehow true as well as beautiful, and that they clothed a mystery in their homely symbolism. By long reflection they have come to carry a very definite meaning to my mind; they have translated themselves into words which convey to me clear

**Knowledge  
False and  
True**

notions, and definite direction for the conduct of life. To others, doubtless, they translate themselves differently ; but as a man can do no greater service to his fellows than to tell them what he really thinks on any matter, I will set down their meaning as it seems to me : not insisting for a moment that my view is right, but throwing it out as a suggestion by which others may measure their own thoughts.

True knowledge is the flour : what is true knowledge ? It is the scientific knowledge of actual facts, gained by the most careful and repeated observation, and corrected by the experiments of other competent witnesses. Even the trained astronomer finds that there is always a certain error in his observations, his personal equation he calls it, which has to be allowed for, and corrected by the different errors of his colleagues. So by the strenuous elimination of the illusions of his personal feeling

a man attains real knowledge of the facts of life, and from those facts is able to draw true conclusions. False learning is the knowledge of opinion, what people think at the first blush; without correction, consideration, or comparison with the views of others. The scientific point of view is quite impersonal, and from it true facts are seen, true deductions made, and real principles arrived at. So, and in no other way, the truth of the persistence of force is established; so Darwin demonstrated the principle of evolution. All the true facts in the *Origin of Species* were the flour which he kneaded with the water of the immortal principle of evolution; the facts pointed to the principle, the principle explained the facts; and so far as physical things go the book was, and remains, the bread of Wisdom, which the world has fed on ever since. If Darwin, instead of going to nature for his facts, had consulted books, and authori-

Knowledge  
False and  
True

ties, who in their turn had learned from more books, he would have got the husks of opinion, faulty observations, prejudiced views. Such so-called facts would have led him astray into every sort of blind alley, and his great principle could never have been established.

So with our interpretation of the facts of our own experience; we have to reach the scientific or impersonal standpoint, "whence the personal man can be viewed with impartiality." We have been given the water of immortality, in the principle of reincarnation and kârma; and when we bring our experiences into the light of that idea we begin to knead them with the clear water of Amrita, and so to eat indeed the bread of Wisdom for ourselves.

For me the central fountain of the water of Amrita in theosophic teaching can be defined as this deathless truth:—I am a Pilgrim of Eternity, heir of my past, father of

my future ; and I am here now to seek the truth and teach it ; love the good and do it ; imagine the beautiful and become it. Impartially review the facts of your life, as an eternal Ego, here for these three great ends alone ; put away what all the people say, all your past opinions, all your fond delusions, and face life steadily ; then you will begin to knead your flour with the water of eternity indeed. It is not easy ; the fuller your lower mind is of facts observed from the personal one-life standpoint, the longer it will take you to make all the new mental adjustments required, to fit your conceptions of life to the eternal standpoint. But it can be done with patience, reflection, and the continual modification of your ideas of things.

Knowledge  
False and  
True

So we can each face our personal future with courage, in the light of our root-principle. I am the eternal one, all that can come is the kârma I have to work through, and so learn

the truth ; good or bad I can always make the best of it. If it is my fate to die in the work-house, I can endure it with dignity. If I am to lose those dear to me, it is because their time of release is come ; we shall meet over the way quite soon. I must miss them here willingly for their own sakes and get used to it. If my friend goes wrong—well, he has to learn by experience, so alone can man progress. I can help him to pull himself together when he has had his lesson ; and in future lives he will not make that mistake again ; so I can wait with patience for the prodigal to return.

Do I lose money ? Then I must cut my coat accordingly, and seek the more the things without money, and beyond price. If I can no longer enjoy the pleasures of the past, I am all the more free to follow after the things that really matter. As the Pilgrim one can face anything that can possibly happen, unmoved. Life is a continual flux, all changes, all passes ;

I learn from all, I help all, life after life ; and I must inevitably attain perfection in the end.

Knowledge  
False and  
True

Such is to me the attitude of mind whence the bread of Wisdom can be made. But while we identify ourselves with our personality down here ; while we simply collect our crude personal impressions round a nucleus of love or hate ; then our false facts are welded with the astral principle of personal desire ; this is the dew of Mâyâ, the uniting bond of prejudices, fixed ideas, fads, and all the horde of fears and sorrows that infest the soul. When we, too, make bricks in Egypt, can we not all remember what illusions we cherished, what mistakes we made, what griefs we brought upon ourselves ? There is among us none to whom I need explain the black doves of death, decay, and sorrow.

What, then, does our text teach for the conduct of life ? That the one thing needful



**Knowledge  
False and  
True**

to eat the bread of Wisdom is to grasp the standpoint of the Pilgrim, whence alone the flour can be perceived and the immortal water drawn. This is the conclusion of the whole matter.

